

Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

VOL. 4.—No. 6.—Whole No. 137.

WEDNESDAY, FEBRUARY 10, 1841.

CYRUS P. GROSVENOR, Editor.

THE
CHRISTIAN REFLECTOR
IS PUBLISHED WEEKLY IN
Worcester, Ms. and in New York City,
By a Board of Managers, consisting of seven Ministers and
eight Laymen, of the Baptist Denomination; at Two Dollars
a year, payable always in advance. Individuals or com-
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22d and 23d gratis. Ministers who will procure free subscrib-
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Reflector, for the City of New York.

Religious.

For the Christian Reflector.

Baptist Church Constituted.
The preliminary steps having been taken for the constitution of a Baptist church, at the little village of Emery Mills, Shapleigh, Maine; and the Methodist meeting-house having been kindly offered for the accommodation of the people who were assembled on the occasion:—at one o'clock in the afternoon, of Thursday the 21st day of January, 1841, the ecclesiastical council (which had been convened in a school-room in the forenoon of said day,) together with the members of the proposed new church, and an interesting concourse of spectators, repaired to said meeting-house, where fourteen brethren and sisters (dismissed from Baptist churches in various places) were publicly recognized as the second Baptist church in Shapleigh.

The brethren and sisters composing the new church, were dismissed from the following churches, to wit: from West Cambridge, Ms. 1;—from Acton, Me 5;—from 1st in Shapleigh, 6;—from 1st in Bangor, 1;—from Somersworth, N. H. 1.

The public exercises on the occasion, were performed in the following order.

1. The sentiments of the Baptist denomination, having been misunderstood or misrepresented in this place, the declaration of faith adopted by the new church, was publicly read, by Rev. H. W. Strong, of Sanford.
2. Prayer, by Rev. T. Jameson, of Acton.
3. Singing, 453, Winchester's arrangement.
4. Reading select scriptures, by Rev. O. Barron, of Wells.
5. Singing 458, Winchester's arrangement.
6. Sermon from 1st of Timothy iii. 15th, by Eld. Barron.
7. Reading Covenant, by Rev. H. W. Strong.
8. Address to the church, and hand of fellowship, by Rev. E. McGrover, of Kennebunk.
9. Consecrating prayer, by H. W. Strong.
10. Singing, 161, Winchester's arrangement.
11. Benediction by Eld. McGrover.

The exercises were all appropriate and animating—were listened to with solemnity by the audience, and with deep and thrilling interest by the members of the new church, who appeared to feel and realize that they were in the presence of the most high God—that they were consecrating themselves to the service of Him,

Who wept that they might smile,
Who bled that they might never die."

This church have adopted the declaration of faith and the covenant of the N. Y. State convention, as published in the "Encyclopedia of religious knowledge," with the addition of a *temperance* article: they have a prospect of additions soon, both by letter and by baptism. One of the members (brother Elbridge Cox, late of W. Cambridge, Ms.) is a very acceptable licensed preacher, and is expected at present to labor with this newly constituted church one half the time.

This church is located in a pleasant little village, at the outlet of "Long Pond." Some of the principal inhabitants of the village were deeply engaged in the speculation of '35 and '36, were unfortunate, and have removed to distant parts of the country; by which means the population has become somewhat thinned, and the value of real estate reduced. A fine opening is now here presented for mechanics or manufacturers of every description; there being an immense water power lying dormant, and several large dwelling-houses untenanted. We therefore, cordially invite our brethren and friends from Massachusetts and elsewhere, to come in among us, and assist in building up the cause of the blessed Redeemer; and better their own pecuniary circumstances, by availing themselves of the peculiar natural advantages of the place.

WHITING STEVENS.
Emery's Mills, Shapleigh, Jan. 25, 1841.

Converts of 1840.

The Minutes of our Maine Baptist State Convention report 2249 cases of baptism within the State the past year. This is, indeed, an immense gain to the cause of Christ, if they all have truly been born again. If all daily pray in their closets, here are thousands more of supplicants presented before God each day, besides the prayers that will ascend from many hundred family altars. Here is a large amount of talent, and wealth, and strength, and influence taken from the service of the god of this world and consecrated to the service of God.—We ask, where are these numerous converts? Are they praying and laboring for their Master—are they letting the light of a holy life shine upon the darkness of sin around them—are they in the family circle, in the place of business, in the various walks and relationships of life, exerting a kind and holy influence—seeking by every winning way to lead men to Christ? Is their voice of prayer and exhortation heard in their social prayer meetings—do they take their former companions in sin by the hand and say, "Behold the Lamb of God, that taketh away the sin of the world." Say, beloved converts, is it distinctly and certainly felt by our churches that a mighty accession of holy strength and influence has been made?—Zion's Aid.

Patterson's Creek Association.
In answer to our request for copies of the Minutes of several of the associations in this state, a friend has loaned us copies of minutes which he had collected during an agency tour in Western Virginia, and amongst others, those of the Patterson's Creek and Tygart River Valley associations, of which we had never been able to obtain previously any account. They are anti-mission-

ary associations, comprising each only a few small churches.

The copy of the minutes of the Patterson's Creek Association in our possession comprises the annual session for 1839. We give the statistics because they will be new to most of our readers, and because a knowledge of them is necessary to making up a correct list of the Baptist churches in the state.

The Patterson's Creek comprises 9 churches, one of them located in Allegany county, Maryland. From four of the churches, no communication was received, the others contain 106 members. There are probably about 170 members in the Association. Only two ordained ministers are mentioned in their Minutes; which contain no items of business beyond the statistics, of the least interest.

In the five churches from which letters were received, there was an addition of one by baptism; and a decrease of five, by dismission, exclusion, and deaths—making a loss of 4.

Comparing the churches with the returns in Allen's Register for 1835, we perceived that in every one of the five, there has been a decrease since 1835.

The churches are in Hampshire and Preston counties, chiefly in the former. In their history we have a fair specimen of the blighting influence of antinomianism.—*Religious Herald.*

Tygart's Valley River Association.

Our copy of the Minutes of this association is of the first session held at the Valley church, in Randolph Co., Sept. 1839. It comprises 5 churches and 171 members, with three ordained and two licensed ministers. These churches withdrew from the Union and Broad Run associations, or perhaps altogether from the former, because "the majority of said association has departed from her Constitution, and has patronized what are called the institutions of the day, or the benevolent institutions and missionary operations." No returns are given of the increase or diminution. We should be glad to receive the Minutes for the present year, that we might note their progress.—*Ibid.*

From the Cross and Journal.

COLUMBUS, O., January 9th, 1841.

As it is probably known to you that I have been engaged as a Missionary for the last two years in this State; and have recently been called off of my tour to take the pastoral care of two churches, one of which is the 2nd Baptist Church of your city, the other the 1st Baptist Church of Chillicothe. I have therefore thought it necessary to give you a general statement of the success of my labors, as I have acceded to their call. When I first commenced as a Missionary, I labored under many embarrassments, one of which was the want of experience as a minister of Christ, and another not possessing enough of the same. Seeing that the cause was but young among our people, and the opposition against the church being so great it led me to say as did the psalmist Lord restore unto me the joy of thy salvation, uphold me by thy free spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee. I am truly convinced that no preaching, can prove edifying to the Christian, comforting to the mourner, or convicting to the heart of sinners, and in fine, to the salvation of the elect, unless attended by the happy influence of that blessed Spirit. The Lord heard my prayer, and he through my weak efforts began to revive His work. Sinners began to mourn on account of their sins, and many were brought to embrace the Savior who is always ready and willing to receive them. I also have had the privilege of establishing 7 or 8 churches all of which are in a prosperous condition, (one excepted) which I very recently established in Shelby county, on Laverney creek, with but seven members, it now numbers 27. The next in Mercer county, on Beaver Creek, with but four members, it now numbers 23. The next in Highland county on Clear Creek, with 4 members it now numbers 13. The next in Circleville, with only 4 members and which has not made any progress. I have also baptized 252 persons in the name of the Holy Trinity which afforded me great pleasure. About 40 or 50 of these were members of the Methodist persuasion. Truly with reluctance I had to leave the field for it is white already to harvest, but in consequence of my feeble state of health, I found it necessary to confine my labors, to a more limited sphere; yet the care of these infant churches lay with weight upon my mind. Oh! that Christians would pray that the Lord would send forth laborers into his vineyard for there are truly wanting. Such men as are willing to cut all things loose for the excellency of the gospel of Christ, such as do not think it a disgrace to be ordered out of houses, for preaching repentance to sinners, or baptizing believers in obedience to that Heavenly command of our Lord and Master; No,

"We want no cowards in our band
Who would their colors fly;
But call for valiant hearted men,
Who are not afraid to die."

Dear Brother I shall have to draw to a close as time will not permit of my giving you the whole of my thoughts relative to my missionary tour, the churches to which I have been called as pastor have considerably increased since my commencement with them which was on the 13th of August. The church in Columbus has received 13 by baptism, and 2 by letter. That in Chillicothe 27 by baptism, and 5 by letter and 3 reclaimed. There is an interesting state of things existing among them; and in conclusion may we all be kept at the feet of our Savior. Please give this a publication in your next.

WALLACE SHELTON.

Progress of Dissent in England.

A letter to the Bishop of London by a clergyman, has just been published at Cambridge, occasioned by the following statement in the British Critic:—"Out of the hundreds and thousands of children in our large towns that are taught in our National and Sunday Schools, with some labour and some skill, and certainly at much expense, there is only one here and there a solitary exception to the following startling and lamentable fact—the moment they have outgrown the School, they cease to attend church. If they have any sort of seriousness, they join the Dissenters if they have not, they quietly settle into Heathenism." On which the author observes:—"Had such a statement appeared in any of our periodicals, which are professedly hostile to our Church Establishment, or even favorable to the cause of Dissent, I might have passed it over as a bold but vague assertion of an

enemy, but, appearing in the British Critic, a work conducted by Churchmen, contributed to by the most unqualified admirers of our establishment, who scruple not to maintain that the Anglican Episcopal Church is the pure apostolical church of Christ, I cannot entertain a doubt of the correctness of this assertion; for it never would have appeared, had not the writer been fully convinced of its truth; and it must have been with the greatest reluctance and pain, that he became convinced of this "startling and lamentable fact," and it could only be from a high sense of duty that he published to the world a fact so condemnatory of his own opinions."

The Christian Warfare.

When we are converted we have escaped many and grievous dangers; but yet there are many more before us which we must by care and diligence escape. We are translated from death to life, but not from earth to heaven. We have the life of grace, but yet we are short of the life of glory. And why have we the life of grace but to use it, and to live by it? Why came we into the vineyard but to work? And why came we into the army of Christ but to fight? Or why turned we into the right way but to travel in it! We never do God faithful service till the day of our conversion, and then it is that we begin! And shall we be so foolish as to think we have done, when we have but begun? Now you begin to live that before were dead. Now you begin to wake that before were asleep. And, therefore, now you should begin to work that before did nothing; or rather, a thousand fold worse than nothing. Work is the effect of life; it is the dead that lie in darkness and do nothing. If you had rather be alive than dead, you should rather delight in action than in idleness. It is now that you set to sea, and begin your voyage for the blessed land; many a storm, and wave, and tempest must you yet expect. Many a combat with temptations must you undergo; many a hearty prayer have you yet to pour forth. And many a duty to perform to God and man. Think not to have done your care and work, till you have done your lives. Whether you come in at the first hour or at the last, you must work till night if you receive your wages. And think not this a grievous doctrine. It is your privilege, it is your joy, your earthly happiness, that you may be so employed; that you who till now have lived like swine, or moles, or earthly vermin, may now take wing and fly to God, and walk in heaven, and talk with saints, and be guarded by angels,—is this a life to be accounted grievous? Now you begin to come to yourselves; to understand what you have to do in the world; to live like men, that you may live like angels! And, therefore, now you should begin, accordingly, to bestir you.—*Baxter.*

A Minister Baptized.

We learn by the Calcutta Missionary Herald for June, that among four persons baptized and added to the church at Circular Road, June 7th, was Rev. T. Atkins, who had been a minister of the gospel more than six years. After carefully searching the scriptures he became convinced that immersion was the only mode authorized by the Word of God of administering and receiving baptism, and that it must be preceded by faith in Christ. He was therefore baptized in the way that the great Head of the Church has commanded every person after having believed.—*N. H. Baptist Register.*

The last Report of the English "Society for promoting the due observance of the Lord's Day," states that the recent act of parliament, prohibiting the opening of taverns, in and around London from Saturday midnight to one in the afternoon of Sunday, has produced the most beneficial results. The law includes London and fifteen miles around it. In one district the average charges of drunkenness had been reduced from twenty-five to three.

The same Report condemns Sunday newspapers as one of the most destructive weapons of the spiritual enemy of man. One such paper is circulated to the number of 50,000 copies every Lord's day. The persons employed in selling these papers have petitioned their employers to allow them to sell them on Saturday. A correspondent of a London newspaper states, that the reporters of the Dublin Press came to a resolution not to attend the public political meetings which are now frequently held in Ireland on the Lord's day. Mr. O'Connell has declared his intention of establishing a new paper, if this resolution shall be adhered to.

English Baptist Missionary Society.—The number of stations occupied by the missionaries of the Society is one hundred, seventy-four of which are in the West Indies, and twenty in Calcutta and the more northerly parts of India. Of missionaries there are fifty-nine, aided by native assistants who occupy many outstations. The number of communicants is about 25,000, 24,777 of whom are in the West Indies. The receipts were £19,334; and the disbursements were £20,044.

Missions.—It is an interesting fact, that the largest local Protestant church on earth, is in the Heathen world, at Hilo, Sandwich Islands. Upwards of 5000 have been converted there the last year. The present number of church members in these islands is no less than 15,915!

The Wesleyans have sent out the last year no less than sixty-five persons into the missionary field. Nearly six thousand souls have been added to the mission churches in the same time.

Haerhill N. H.—We learn that there is an interesting revival of religion at this place.

Two Hundred and Fifty have been converted in the Presbyterian church at Rome, N. Y. The interest is ascribed in part to tracts. It has reached the Bible Class, Sunday Schools and a Female Boarding School.

Ohio.—Revivals prevail among the Baptists in several parts of this State. Some conversions have recently taken place at Greenville College.

Slavery.

The World's Convention.

MONDAY, JUNE 22.—(Continued.)

BRITISH SETTLEMENTS IN WESTERN AFRICA.

Lieut. Colonel CAMPBELL, late governor of Sierra Leone, then came forward amidst loud cheers to address the assembly. It was a most trying occasion to such a humble individual as himself to have to stand before so intelligent, enlightened, and benevolent a body. He regretted his powers of eloquence were not such as to enable him to express his feelings in behalf of the poor Africans. He felt quite identified with them, and the gratitude he felt for their kindness in assisting him in his endeavours for their advancement was beyond his expression. He wished that a thorough inquiry were instituted into the present state of the British settlements on the African coast. In many of them the most shameful abuses were prevalent, and the home government boldly upheld them by their aid and countenance.—(Hear, hear.) In 1834 he was sent out by Spring Rice, as governor of Sierra Leone. The object of his appointment, he was informed, was to obtain correct information of the real state of our African settlements, of which they spoke in the most unfavourable terms, as a curse to the country. On reaching Sierra Leone, some idea might be formed of the real state of the colony, when the military on his landing refused to fire a salute, or to pay any of the usual compliments to a civil governor. Before he had reached the shore the old system of opposition on the part of the military to the civil authorities had commenced, and from that day it was steadily continued without the slightest diminution.—(Hear, hear.) As for the native inhabitants, he could bear testimony to their quiet and peaceful demeanour. He had no occasion to make laws. The people were always anxious in every respect to meet his wishes.—(Hear, hear.) The habits and customs of the different tribes were totally dissimilar, but the character of the whole was the same with respect to one point.—They would trust implicitly any one who showed by his conduct that he respected his word.—(Hear, hear.) One of the first official acts was to inquire of the chaplain about the schools; he could give him no information. In fact there was nothing in the colony deserving that appellation. He (Colonel Campbell) immediately endeavoured to remedy this deficiency. There were several prejudices which he had to surmount—the children of liberated Africans and those born in the colony were unwilling to mix together. However, he at length succeeded in overcoming the difficulty by perseverance. The present plan of treating the negroes on their liberation from the slave vessels, on their capture by British cruisers, was little better than a mockery. The slavers arrived on the coast (and any one who had seen one of these vessels would remember it with a shudder to the latest day of his life)—(hear, hear.) Before adjudication the live cargo was landed and marched through the town in a state of nudity, and on liberation were sent to work with the convicts at 2d a day; and would it be believed there was no allowance for the women? They were given to anybody who asked for them, and in many instances the government officers had made improper use of them.—(Hear, hear.) As a specimen of the character and conduct of some of the colonial officers, he would read an extract from a public document he had forwarded to the colonial-office in one of his despatches. On examining Mr. Edward Jones, schoolmaster, at Kent, the following were his answers:—

The governor—How many boys have you in your schools? Answer—I do not know; some are sick, some are at the farm, and some are cooking.

Point out to me the last liberated African boys you received?—I do not know them.

How many have you received altogether from the department?—I do not know; I believe there are 79 altogether in the school.

You will be pleased to count them.—There are 72 boys in the school.

How many sick boys are there? Nine are sick. Some are cooking. I do not know the exact number, as I do not interfere with the cooking. I am not particular how many are in the school.

Have you written any letters on boards, according to my orders the last time I visited this school?—I believe some alphabets were written, (and, going round the room, produced a board with some letters scratched upon it.)

Did you do this? No; I ordered the teacher to do it.

Have you written anything with your own hand for the purpose of instructing the boys? No; it is not my duty. I am a minister of the gospel.

Have you any statement of the liberated African boys, how many there are, how disposed of, how many sick, and the number of deaths?—No; because I have no paper.

What is the date of your instructions, and when did you receive them?—I don't know.

Mr. Jones then left the school, went to his house, and shortly returned with instructions, which he handed to the governor.

By the governor.—It would have been as well, Mr. Jones, if you had taken the trouble to note on these instructions the date when you received them. At what period did you commence to act on these instructions?—I have never acted personally upon them.

Have you selected a piece of ground for the farm?—I do not understand the meaning of the word "selected."

Have you then chosen a piece of land for the boys to work upon, and seen it properly marked out?—I have not marked out any ground. I am no farmer, and don't understand the principles of farming.

Have you made a requisition for tools to the manager?—Yes.

Can you tell me what the boys have done? Have they cut the farm?—Cannot say what they have done. I am not a farmer, and therefore have never been near it.

Have you chosen any of the most intelligent boys of the mechanic constables?—I have not. I was not aware who were the most intelligent boys, but I ordered the constables to choose for themselves.

Which are the boys?—I do not know.

Did you take their number or names?—No. Have you any list of the boys under your charge?—No I have not.

Do your school instructions commence at nine and end at twelve?—I believe they do.

Do you attend the school regularly?—No, it is not my place to teach A, B, C; I am a minister of the gospel.

Do you ever attend the school?—I never do. I see no use in coming to waste my time, as I have no books, nor any thing to teach the boys; neither do I feel it my duty to teach A, B, C, as I have other duties to perform.

Have you ever mustered the boys since their arrival?—No, it is not my place.

Do you read prayers every morning to the boys before they go out to farm?—No, it does not suit my health to get up so early.

Have you ever read prayers to the boys either in the morning or the evening?—No, I do not see any earthly use in attending to the school. There are no books—no nothing. I feel certain that the teacher does.

How do you certainly know that the teacher reads prayers, morning and evening, when you never witnessed it?—I have not been present, but, nevertheless, I feel perfectly satisfied in regard to it.

Have you seen the boys bathe regularly every morning?—No. I consider it would be an insult to my situation to do such a thing as to see that the boys were washed, but know it is done. I consider the instructions as a personal insult to me, being the same as those which were sent to the schoolmaster at the Bahamas.

Do you see the boys fed, and are you careful that they receive the proper quantity allowed them?—No, I do not consider it my business to see them eat.

Do you keep a register of the deaths?—No, I do not. I have no books.

Is it your intention from henceforth to act up literally to the full spirit of the instructions that you have received from the liberated African department?—I cannot get up at five o'clock; it does not agree with me.

You will be pleased to answer my question without any equivocation. Do you or do you not intend to act up to the full spirit of my instructions?—I will if you compel me; but I will do so under a protest.

Upon going into the ward of the hospital his Excellency found there were eighteen sick boys, instead of nine, as Mr. Jones stated, and the ward was in so dirty a state that his Excellency was compelled to leave it.

The foregoing statements made in the presence of

W. NONCOTT, King's Advocate.

W. ATKIN, Colonial Surgeon.

PETER BARROW, Private Secretary to the lieutenant-governor.

H. E. HARPER, Manager of the Western districts.

Mr. Jones had told him (Colonel Campbell) that there were only nine boys sick. On making inquiries, however, there were double that number. They were confined in a loft. The colonial surgeon and himself visited them. Their condition was too horrible for him to describe. They had to quit the place instantly, and most of them died shortly after. While that same functionary was acting as colonial chaplain at Free Town, out of thirty Sundays, and Christmas-day, he read prayers to the people in the gaol only eight, leaving twenty-two Sundays without divine service at all—(hear, hear.) Thus was this so-called minister of the gospel appointed by the government, in his (Colonel Campbell's) opinion, fairly convicted of inhumanity and incompetency, and he was accordingly suspended; but it displeased Stephen; and no sooner did the colonial-office hear of it than he was reinstated—(cries of "shame.") He might give them the history of other officers whose conduct was as bad, if not worse, and the entire number that he had suspended or reported were re-appointed, and countenanced and protected by the colonial-office at home—(cries of "shame.") He (Colonel Campbell) also received orders from home to do away with the printing establishment; but he was one of those who thought that no motive of expediency could justify his doing that which he knew to be wrong—(hear, hear.)—although he knew perfectly well that his conduct would be disapproved of by the authorities at home—(hear.) Instead of the responsible officers of the colony assisting him in his efforts to ameliorate the condition of the people, they were constantly engaged in thwarting and opposing his efforts—(hear, hear.) Since he had left the colony, he had been informed that the schools he had formed had been scattered to the winds; and as he had received no instructions from home, but had erected them on his own responsibility, he should not be surprised at being called upon to defray the expenses of their establishment. He felt that the colonial-office had grossly neglected their duty to their poor African dependents, and he was determined at all risks to have them publicly exposed, (Hear, hear.)

Captain WAUGHOR bore testimony to the excellent dispositions of the Western Africans, and to the good conduct of the liberated blacks. He had himself visited the schools established by Colonel Campbell, and carried away from them some specimens of the writing of the children, which he distributed through the meeting. They were really excellent. He concluded by moving—

"That the committee of the British and Foreign Anti-slavery Society be requested to take into consideration the statements relative to Sierra Leone now laid before this convention, and to take such steps thereon as may appear best calculated to obtain a thorough investigation into the state of our present settlements on the west coast of Africa, with the view of exposing the abuses which have so long existed, and prevented that advancement in civilization and suppression of the slave-trade so ardently desired by the real friends of Africa, and to obtain which so much has been expended."

Dr. PACE seconded the resolution, which was carried unanimously.

Mr. Justice JAMESON warmly defended Mr. Stephen, of the colonial office, from the imputations which had been cast upon him. He moved—

"That a paper, detailing a plan of slave-trade abolition by Mr. Murray, of Glasgow, having been laid on the table of the secretaries,

"Resolved—That the same be referred to a committee, consisting of Mr. Murray, Dr. Bowring, Mr. George Thompson, and the mover and seconder, with instructions to report thereon tomorrow."

The Rev. Mr. CARLILE seconded the resolution, which was unanimously agreed to.

THE AMISTAD.

The Rev. C. P. GROSVENOR, of Massachusetts—Allow me to say, and it is with deep regret that I state the fact, that I was unable to be with you until Thursday morning. I was delayed by head winds. I regret that I have lost so much, nevertheless, I rejoice that I have received so much light as I have since I took my seat in this convention. I do not intend to make a speech, but to move a resolution in reference to the *Amistad*. The *Amistad* was a slave vessel bearing a cargo of purchased slaves from Cuba through the Gulf of Mexico. These slaves rose up against those who held them in durance, and, having killed the captain, took possession of the vessel; but, being unacquainted with navigation, they were unable to steer it. They directed the helmsman, whom they had preserved, to sail to the east, threatening to take his life if he disobeyed. They were able to watch him during the day time, but during the night, he understanding the compass, which they did not, was able to deceive them by steering the vessel to the west; and, at length, he brought them on the coast of the United States, where they were discovered. The authorities boarded the vessel and took possession of her. These persons were taken into the state of Connecticut, and there imprisoned. They have been tried twice; no crime has been proved against them, but they are still detained in prison, and are to be tried a third time. (Hear, hear.) I have in my pocket a document touching the subject, which involves the chief magistrate of the United States in a course of conduct which we, of the United States, do not regard in the highest degree honorable to himself. It is a document which shows that he presumed to interfere on his own responsibility, and that he ordered an armed vessel to be ready during the trial of these poor captivated Africans, who had been struggling for freedom and had well nigh obtained it, that, in case there should be a decision in their favor and an appeal to a higher court, he might commit them to the authorities of the Spanish government in Cuba to be thrown into slavery. I may now read the resolution.

"That this convention, deeply sympathizing with the survivors of the *Amistad*, who, though fully proved to be rightfully and legally free, are yet as slaves incarcerated in the United States under the authority of the government of that country, do express their regret and astonishment at the course pursued towards those victims of cupidity and cruelty, in the vexatious delays to which they have been subjected in their trial in American courts, and especially in the interference of the National executive in aid of the oppressors of these prisoners, for the purpose of delivering them up to their unjust claimants, and thus reducing them to absolute and perpetual slavery."

It might be sufficient merely to move this, and to leave it in the hands of a committee, who will probably draw up a memorial on the subject. Let me remark, however, that the class of citizens of the United States, who have begun to sympathize with the poor down-trodden sons of Ham have entered with thrilling interest into this case. It has awakened the attention of thousands in New England, New York, Pennsylvania, Ohio, and other northern states, who before had been slumbering on the subject of slavery. I mention this fact to show that it is regarded as an important matter in America. If you can induce the British government to remonstrate with that of the United States on this subject you will accomplish, I apprehend, a noble work. The representatives here assembled from different nations have a voice which they can employ, and which will be heard across the Atlantic. It will be heard also where as yet, I fear, little has been felt, viz. by the government of Spain. We all feel in Massachusetts that the decision with regard to this vessel and its unhappy inmates is one which vitally affects the great question of slavery. (Cheers.)

W. FORSTER, Esq. I wish to put this question to the friend from America—whether this subject does come within the scope of the principles on which the convention is met. The principle is comprehended in three words, "moral, religious, and pacific." These poor negroes having been brought into the circumstances into which they are thrown by the commission of an act of murder, does the subject come properly, legitimately, and suitably within the scope of the principles we have laid down?

The Rev. C. P. GROSVENOR.—The question is a very proper one. I think it does. I think the influence which the government of this country may exert will be a moral and pacific influence, an influence worthy of your noble Queen, worthy of your parliament. We do not ask that they should interfere with the sword; that is a weapon with which I hope we have done. (Cheers.) Great Britain and America will no more meet in contest with other aims than those of truth and love. (Loud cheers.)

The Rev. Mr. BROCK seconded the resolution, which, after some discussion of a very desultory character, was agreed to.

Dr. MADDEN, in supporting the resolution respecting the survivors of the *Amistad* (which he did from a full knowledge of the facts) strenuously defended Lord Glenelg and Mr. Stephen of the colonial office.

After some routine business the convention adjourned at nine o'clock.

The New School Convention, lately convened at Cassville, S. C. on the matter of a southern organization, resolved that inasmuch as slavery is a part of the civil institutions of the land, all action of ecclesiastical bodies is to be regretted; that the General Assembly has taken such a course in the matter as to evince an increasing interest in the welfare of the Southern churches; and also expressed the hope that the next assembly would take such order as to remove a serious obstacle to an entire union of North and South. We should like to be told what action would harmonize them on this point.—*Morning Star.*

For the Christian Reflector.

Extract of a Letter from A. V., Esq.

Forest Lake, Pa. Jan. 25th, 1841.

My very dear Br. Grosvenor,—In consequence of changing my location, the multiplicity of cares, absence from home, &c., I have said nothing to you for a long time. I still feel the same solicitude for the success and prosperity of the paper that I ever have, and the same assurance that God is on the side of the oppressed; and if so, it follows that his people are solemnly bound to become "workers together with him." To become convinced that any custom, practice or usage, is sinful in the sight of God, and that reform is absolutely necessary, is one thing; and to go about the work, in the name and fear of the Lord, is another. I have found, from conversing with divers members of the churches, that there is more necessity for reform at the north, touching the sin of slavery, than I had supposed; but still I have found that more than three fourths of them frankly admit that it is a great moral evil; and yet in the same breath, some will urge silence in the churches on the subject. How inconsistent! First admit that it is an enormous evil, an awful sin in the sight of a holy God, and that it exists even in the church; and then refuse to put in requisition God's "sharp threshing instrument," with which he has designed to level the mountains of corruption, and prepare the way for his second coming, "when he shall appear without sin unto salvation." As well may the Physician, at the bed side of his patient, acknowledge him to be dangerously ill, and assert that, unless medicine is soon applied, nature must yield to the disease, but still obstinately refuse to administer or permit others to do so. God has made his church his agent, to whom he has committed an ability, and promised the application of his Almighty power, which must, and will prove sovereign to the removal of every moral evil. Something must be done at the North to produce a union and a concentration of strength; for who does not see, that our brethren at the south, who are patching up their rotten, ragged, disordered institution, obtain some of their choicest materials from the peace-creating churches at the North? I have become well assured, that very many, who stand opposed to Abolition, would not do so, if they were sufficiently informed upon the subject. Others again, maintain a studied silence, when in the presence of abolitionists, but in other circumstances justify slavery. O the time-serving, man-pleasing spirit that has crept into the churches of our Lord Jesus Christ.

I have said that the church of Christ was the mighty engine in the hand of God, to remove slavery as well as every other moral evil from among the people. But there is one portion thereof, who must have an awful, a fearful account to render, and that is the Watchmen, whose duty it is "to cry aloud and spare not, to show my people their transgressions." It has been said, and I as much believe it as I believe that God will ever save a sinner, that if the church was soundly converted to abolition principles, slavery would be completely subverted in less than ten years. And now, who does not see that, if the Ministers of the Gospel were hearty, zealous, godly Abolitionists, it would be the sure harbinger to the speedy conversion of the church. For example: Look at the churches which enjoy an able and efficient ministry of the word, by a servant of the Lord who has enough of the self-denying spirit of his Master, coupled with that degree of moral courage which is essential for every minister to possess to enable him to contend manfully "with spiritual wickedness in high places," and in almost every instance those churches have gone en masse for the down-trodden and oppressed. The conviction of the truth of my position, then, becomes irresistible.—But some of our good ministers at the north, tell us that slavery is no doubt a great sin; but, as long as it is a constitutional provision and secured to the people of the south by the laws of the land, they do not think that they would act agreeably to the injunction of the Apostle, where he says—"be in subjection to rulers." I would ask you, my dear brethren, if the religion of the pope of Rome was not recognized and sustained by the laws of his nation and of other nations, when Luther and his coadjutors stood forth and fearlessly proclaimed the doctrines of the reformation? And do you charge them with breaking the Apostle's command?—Now, to those ministers who have hitherto kept silence and evaded this "exciting subject," I would put the question;—would you not fearlessly expose the wickedness of slavery, if your several churches should come out and declare their disavowal of slavery and slaveholders? Doubtless, your answer is in the affirmative. Well then, I would ask, whose duty it is to expose any and every species of wickedness which exists among men, and, especially, in the church? The answer is at hand. It is the herald of the cross, who should be first and foremost in the blessed work of reform. We Baptists say much about the inconsistency of our Pedo-Baptist brethren in acknowledging that immersion is scripture Baptism, and still refusing to submit to it, and charge them with acting a man-pleasing and cross-denying part, while they neglect to administer this ordinance, according to Apostolic practice.

My brethren in the Lord, have you ever thought that any of you were influenced by the same spirit which you charge home upon the Pedo-Baptist while you remain dumb in the cause of the dumb? And for fear of being shorn of some popular laurel, or disturbing the peace of a slumbering church, you remain silent on this important subject, or worse than that, yield a partial approbation. There is a time coming, when every man's work shall be tried of what sort it is, and if any work, or portion thereof, "shall be burned, he shall suffer loss, but he shall be saved, yet so as by fire." And I cannot believe that those servants of God who build up slavery, can stand the test in the day when the Judge of the quick and dead shall pass sentence upon the works of men.

In conclusion, I would say to ministers of every Christian denomination—God has rolled a responsibility upon you, touching the evil of slavery, that does not attach, to the same extent, to any other class of men. The truth of this position is seen at a glance; for, if it be a moral evil, then as to you is entrusted the care of souls, all eyes are turned toward you, knowing you to be professors in God's spiritual College; and lectures descriptive of the nature of the disease, together with prescriptions for its removal, are expected from you; but if on the contrary you treat the subject with indifference, your influence is equally as pernicious,

bearing a strict parallel to its benefits, it rightly exerted. May the Lord give you strength and wisdom to act as he would have you in this matter, and see that you no more "pass by on the other side," but take up the poor bruised down-trodden traveller, and bear him to the "inn;" though imitating the good Samaritan; and the blessing of many ready to perish shall come upon you. A. V.

The Fire Raging Still.

THE BETHLEHEM BAPTIST ASSOCIATION, held its twenty-fourth anniversary, at the Indian Spring Church, Monroe county, Alabama, on the 25th—29th Sept. 1840. A. Travis Moderator, and J. H. Schroebel, Clerk. This Association contains 39 churches and 2114 members, of whom 236 were received by baptism during the past year. From the Minutes we copy the following preamble and resolutions:

"Whereas a certain paper, called 'The Christian Reflector, Extra,' has been forwarded to many of us as Pastors of Churches; which paper contains sentiments abhorrent to our views, and certain threats against us, as holders of slaves, we feel that it is our duty to express our views on this subject. We trust ourselves compelled to declare against men who misrepresent and slander us—who charge us with crimes of which we are not guilty—who represent us as tragical tyrants, and bloody murderers; and who, on these accounts, declare us out of their Christian Fellowship. Therefore

Resolved, That we hereby express our utter detestation of the principles, accusations and threats contained in the 'Address to Southern Baptists,' believing them to be unkind, untrue, unchristian, and unscriptural.

Resolved, That in the event of the Baptist General Convention, at their next meeting, refusing to express their determination to withdraw their co-operations in every way whatever with those fanatics of the North, we recommend to our Brethren of the South to adopt measures for opening a channel by which our cheerful benefactions may be carried to the perishing heathen, that they may receive the word of life.

Resolved, That we recommend our brethren at the South to speak out their sentiments fully and fearlessly on this subject, and let the Northern Baptists know distinctly that we cannot co-operate with those who thus stigmatize and excommunicate us.

Biblical Recorder of Jan. 16, 1841.

Correspondence.

As the subject to which allusion is made below, is one exciting considerable feeling and discussion in our denomination at the present time, we intend to keep our readers apprised of whatever may occur in relation to it, especially, between this and the meeting of the Triennial Convention.

The following is from the Christian Index, Ga. communicated by Rev. James Mercer. The first letter is from Bro. James Huckins, missionary of our Home Mission Society; the second is from Bro. Ira M. Allen, General Agent of the Am & For. Bible Society. We make no comments, it was not our design; we give the facts, the reader will judge.

"Allow me to introduce to your acquaintance and Christian regard, the bearer, Rev. H. A. Wilcox, as a brother highly esteemed and worthy of Christian confidence.—Bro. Wilcox has resided at the South, and was once a Professor in the Wake Forest Institute, North Carolina. He goes South as an Agent of the American Baptist Home Mission Society. Bro. Wilcox is a man of Southern feelings, so much so, that the abolitionists have given him over as a reprobate. Yours affectionately,"

(Signed,) JAMES HUCKINS.

I have another but really I feel some tremulous emotion about it, because the writer whom he had given me the liberty to publish his letter, he dashed his pen across it. But as it contains matter very necessary both to him and us, to be published just at this crisis; I hope he will pardon my daring. The letter is from our beloved I. M. Allen, in reply to one I had written him on the subject which now so much agitates us in the South. He says:

"I am happy to say that I fully concur with your views on the whole subject.—The principles and movements of the abolitionists, in my opinion, tend directly to the dismemberment of our political union, and the severance of fraternal and most sacred ties. Such a tendency, it seems, must be deprecated by every true patriot, philanthropist, and Christian. As the disciples of Jesus, we should be united in all endearing and indissoluble bonds, according to the letter and spirit of his prayer, that those redeemed by his precious blood, might all be one. But many of the abolitionists, misguided in their views of human responsibility, regard the cause in which they have embarked as more important than the unity of the church, and would see all the sheep of the fold torn, and scattered, before they would yield an inch of ground, or intermit in the slightest degree their disorganizing efforts. They desire to separate the South from the North, in all the benevolent enterprises of the age, and they are employing all the means in their power to effect that object.

The Board of Managers of our Bible Society, have always maintained neutral ground on the subject of abolition. Being strict exponents of our Constitution, we believe that we have nothing to do with the subject; and it has never been introduced into any of our meetings. And, indeed, I do not know that a single member of the Board is an abolitionist. Because we are neutral, we are assailed and denounced by some of the abolitionists, who not only withhold their own contributions from the Society, but endeavor to dissuade others from contributing. And for the accomplishment of their object, they resort to various measures. Recently I heard that my name had been printed on an abolition Almanac, which was circulated in the South. An enemy to the Bible Society must have done this, to prejudice the people against that institution. I was known to be connected with it. I should feel obliged to any friend who would send me a copy of that Almanac, that I might if possible, detect and expose the libeler.

You say it was stated by some brethren that they believed I was an abolitionist from conversation they had with me. They have done me great injustice, unintentionally, I believe, by drawing such an inference from my remarks. Because a man is opposed to slavery, and is not afraid to avow his sentiments, it by no means follows that he is an abolitionist. Were it necessary, I could point you to many an abolitionist whom I have hurled at my head by the northern press, to say nothing of denunciations contained in private letters;—but none of these things move me from my position.

I have travelled extensively in the South and have there spent some of the happiest hours of my life.

Everywhere, in sickness and in health, I experienced the warm greetings of friendship, generous benevolence, unvarnished hospitality, the kindest of human sympathy, and unfeigned piety. These characteristics, I am confident, were not assumed for the occasion, in the soul, their well-happy, but deeply extended to the servant as well as the guest. From such christian friends, my fellowship can never be withheld, nor can I cease to remember them in my prayers.

N. H. Bapt. Reg.

Congressional.

In the Senate, on Friday, Jan. 29, the consideration of the pre-emption land bill was resumed. Mr. Clay of Ky., concluded a very able speech on the several topics which have been involved in the discussion. The debate was further continued by Mr. Tappan, Mr. Linn, Mr. Tallmage and Mr. Buchanan. Mr. Calhoun having taken the floor the Senate adjourned.

In the House of Representatives, Mr. Morris moved a suspension of the rules to enable him to introduce a bill for the repeal of the Sub-treasury law, which was lost—yeas 79, nays 87. The House then, by a vote of 110 to 70, went into committee of the whole on the Treasury note bill. Mr. Wise resumed his speech, which he concluded at three and a half o'clock. At 20 minutes past five the session rose, and the House adjourned—yeas 22, nays 22.

In the Senate on Saturday Mr. Rives of Virginia, appeared, was qualified and took his seat. The debate on the pre-emption land bill was resumed, and Mr. Calhoun spoke upon it at length. Messrs. Mangum and Webster spoke in reply. In the House of Representatives, on motion of Mr. Pickens, amended on motion of Mr. Adams, a resolve was passed calling on the President for information relative to seizures on the Coast of Africa by British cruisers, and also for copies of the correspondence with the British Government since March 2, 1837, on the subject of the African slave trade, and for the despatches of Nicholas Trist on that subject.

On motion of Mr. Cushing, it was Resolved, That a committee be appointed to join the committee, for that purpose, of the Senate, to ascertain and report a mode of examining the votes for President and Vice President of the United States, and of notifying the persons elected of their election.

The debate on the Treasury note bill was resumed. Mr. Hubbard concluded his speech, and the debate was continued to the hour of adjournment. In the Senate on Tuesday, Feb. 2, the pre-emption land bill was taken up, discussed, and finally passed—yeas 31, nays 19.

Massachusetts Legislature.

In Senate, Monday, Feb. 1. Mr. Washburn presented the sixth annual report of the Norwich and Worcester Rail Road Corporation, which was committed to the Committee on Rail Roads.

The bill in addition to an act concerning the evidence of marriage, was read again and passed to be engrossed.

In House, Monday, Feb. 1.

Two petitions were presented for change of name; also a remonstrance of South Berwick, W. Mass. against the petition of the Chastestown Branch Rail Road Co.

Mr. KITTREDGE of Haverhill proposed an amendment to the resolve, reducing the pay of the clerk to \$5 and the assistant clerk to \$4 the day. Mr. K. stated that he made this amendment, not because he was dissatisfied with the manner in which the work was done, but because he thought it too great a compensation for the services. There was no force in the argument that it was necessary for the clerk to live in Boston since he need only live in the city while the House is in session, and as to fitness for the place he hoped the State had many men who could fill it, even though it should require a remarkable man.

Mr. SEAR of Boston, proposed an amendment, to raise \$6 to \$10 and \$4 to \$6, which was lost. Mr. DOUGLASS of Hamilton, was opposed to Mr. Sear's amendment.

Mr. AVERY of Marblehead, cut off all debate by moving the previous question, which was carried, and after one or two, and after some attempts to adjourn, the House adjourned at 4 o'clock.

On motion of Mr. KITTREDGE of Haverhill, the House adjourned at 2 o'clock.

A report on the petition of Josiah Newhall and others, was ordered to be printed.

On resolution of the Selectmen of the town of Worcester, and a bill for the recompense of prosecuting officers, were severally passed to be engrossed.

Mr. WASHBURN of Worcester, moved a suspension of the rules, that the resolve with regard to the petition of Devine Society might be introduced, which motion the Senate supported.

In House, Tuesday, Feb. 2. Several slavery, &c. petitions were laid on the table.

An order of notice from the Senate on the petition of Mr. Fish, with regard to the Marshpee Indians, was taken up, and after some discussion the House adjourned at 4 o'clock.

The fifth annual report of the Norwich and Worcester Rail Road was presented and referred.

A bill from the Senate on the subject of divorce had its first reading.

The Committee on Public Buildings reported that the House give the order of the House, on the petition of Mr. P. F. Degrand and others, for meetings on the subject of Rail Roads, and the Western Rail Road in particular.

Several bills and resolves, already considered, were advanced one stage without discussion.

The House took up the report of the Committee on Banks and Banking, and after some discussion legislation on the subject of stockholders rights at all times to examine the books of the bank.

The question was discussed at some length, but without taking any question thereon, the House adjourned at 2 o'clock.

New York Legislature.

In Senate, Jan. 27. The bill was passed to amend the act to provide for the construction of a rail road from Oswego to Syracuse.

Amendments to the Constitution. The question was taken on the several propositions in Mr. Root's resolutions, which were adopted when the committee rose and reported.

On agreeing with the committee in their report, Mr. Root called for a division of the question, and asked for the yeas and nays on each proposition.

On the first section, which is in the following words: "1. No person can be twice elected, nor serve more than one term as President of the United States."

The vote was, yeas 17, nays 8. The other parts of the resolution, viz. 2. No officer appointed by the President of the United States, by and with the advice and consent of the Senate, can be removed from office by him; but with the advice and consent of the Senate; the president may, during the recess of the Senate, suspend the functions of any such officers till the expiration of thirty days after the commencement of its next session. The President shall state to the Senate, at the commencement of that session, the cause of that suspension, and may in the mean time designate some proper person to perform the functions of such suspended officer.

3. The principal officer of the Treasury Department

and the Treasurer of the United States shall be appointed, and hold their respective offices during the pleasure of Congress. All the subordinate officers of the Treasury Department shall be appointed in such manner as may be approved by law, were then severally adopted by the above vote.

In Assembly, Jan. 26. Mr. Hubbard said that in consequence of a discovery within the last four months, of a combination of notorious offenders, he should introduce a bill to provide for the apprehension of criminals. It proposes to provide the sum of \$2000 annually, in addition to that now authorized; to be used by the Governor, with the advice of the Attorney General.

Public Lands.

Jan. 29.—Mr. Wooden, from the select committee on so much of the message as relate to the public domain, reported several resolutions in favor of the distribution of the proceeds of the public lands. Mr. Loomis gave notice of a bill to abolish fees of salaried judicial officers in their own courts, and to establish a fixed compensation for their judicial duties. Prohibits judicial officers from taking fees—no compensation to be allowed for taxation of costs, salaries of Judges of Superior Court to be increased by the corporation of New York, in its discretion—salaries of the Circuit Judges and vice Chancellors, to be refixed.

Religious Intelligence.

For the Christian Reflector.

Letter From Brother Jacob Weston to a lay brother in the First Baptist Free Church in Boston. Mount Freedom, Jamaica, W. I. Dec. 30, 1840.

Dear Brother, I have so many things to write that I hardly know where to begin; though, perhaps, I may say in the commencement that I write you often, but my kind friends at Boston very seldom reply to us.

Our school, both day and Sabbath, is as flourishing as we could expect; but we have need of an assistant in both. Our Church is flourishing, because God is with us. In May last, I baptized, as I then wrote, 106. On the 20th, inst., I baptized 160 members, and twenty-two males. And those too of the most intelligence and respectability of any blacks in the region.

You can form very little idea of the great change in this region within a few short months. When we came here, we found here and there a professed disciple, but among these mountains; but the great mass seemed contented in the road to ruin. Intemperance, though not a vice prevalent among the blacks, was leading many down to ruin; and the notorious use of tobacco was destroying the faculties and breaking down the constitutions of many more. No Missionary in this part of the Island raised a voice against any of these sins. Instead of this, the most hardened sinners were joined and merry over their Wine, Ale and Brandy bottles, just on the brink of eternal death, so that they could not sound the alarm to the black man. I have endeavored, since I came here, to show the wickedness of intemperance, whether produced by Alcohol or Tobacco. In my labors I have been abundantly blessed. We need the thousands who attend on my ministry. I do not know of one who now uses intoxicating drinks, and but a solitary individual who still uses tobacco. When I came, all or nearly all, male and female, loved and used both.

My Senior deacon came to me the other day and said, "Massa Minister, we never have so good Christians before now. We used to all drink Rum, Wine and Ale, and smoke and chew Tobacco and take Snuff. So many get drunk—others get angry and fight. Now we put away all these, you can tell how happy we all be. Never any other Missionary tell us about these things. Massa Minister know more than all the rest! We so glad Massa Minister come, and tell us the good word."

Dear Brother, I cannot express how my heart leaps for joy, when I see how the Lord blesses my labors! I have baptized, as you will see, one hundred and sixty-six. Probably, as many more think they have set free for heaven, but we must be cautious in receiving them; We must wait and prove them.

Not only my people, but all in this region, are catching the spirit of Temperance and are giving up their Tobacco and Rum. On one large estate near me, though not of my congregation, the blacks have refused to work in the manufacture of Rum.

There are a few Missionaries in the Island, in favor of temperance; but I believe that little or nothing was done until we commenced at Mount Freedom.

Some of the Missionaries are violently opposed to the good work.

In view of the good your representative has been made instrumental of accomplishing here, will you repeat that you sent him out? Will any of you repeat that the Bible is a good book, from time to time, as the Lord shall prosper you? We cannot think you will. We hope that our Anti-Slavery Missionary Society will afford us some relief from our present embarrassment. We have no doubt, but we shall be well provided for in a few years, without any call from home; but, at present, we say, our friends do not know our exact necessary situation.

We have many joyful hours amid our privations, and the bitter comes with the sweet.

We have had several painful cases of discipline, and we have mourned over several fallen brethren, and we have had another severe trial. We have found that we could not be permitted to speak out our views against Slavery through the press.

When I left Boston, both the Editor and proprietor of the Christian Watchman earnestly requested me to write for that paper. I told them I would. I did write several times, and I saw nothing which they published from me until I saw a part of the letter I addressed to you in the Watchman of Oct.

In that letter, I said, "I do not want to come out point blank against slavery and speak my own sentiments of its deformity, but alters and mutilates all to suit himself and the southern slaveholder, and then calls it my letter. In all my life, I never saw a greater piece of Editorial imposition than was practised on that letter. It was an outrage upon the rights of the slave, and a gross wrong to me. If he had been unwilling to publish my letter, he might have refused; but he had no right to publish his own views and call them mine: I feel grieved and astonished at such an ungentlemanly and unchristian procedure. He undoubtedly wished to make every expression so tame and unmeaning that no one would be displeased."

In the same paper with my letter, the Editor allows the most bitter invective against the holy, self-denying Anti-slavery enterprise, without one word of reproof. He publishes it from the Biblical Recorder under the heading "Southern Feelings."

The spirit manifest in this letter, Mr. Crowell would explain away nearly all the threatenings of the Bible, and declare every ear against the thunders of Sinai. By this I do not prejudice his piety, though I would say, when brother Crowell finds that Christ is no respecter of persons or colors, and becomes sensible how much his own heart is biased against truth and righteousness, he will be ashamed of such a time-serving, temporizing spirit. My heart is pained for him.

Yours for the oppressed,

JACOB WESTON.

Milton Mills N. H. Brother T. STEVENS writes Jan. 28:—The Lord has not forgotten to be gracious to this people. Some merry drops have recently fallen. We commenced a prayer meeting here the 9th of Dec. which continued with increasing interest ten days. Many Christians were revived, backsliders reclaimed, and sinners converted. The good work has progressed gradually. A number have been hopefully converted to God and are rejoicing in his love.

Our meetings are well attended and generally interesting. We hope yet to see greater things than these.—*Mor. Star.*

Saco Falls.—Brother C. BEAN writes, Jan. 22—"Some reformation at Saco Falls, and a good prospect of more."—*Ibid.*

Greenfield, Pa. Brother JOSEPH BRYANT writes, "The Lord is reviving his work in the Greenfield church, Pa. Five have recently been baptized."—*Ibid.*

Readfield, Me. Brother B. HEDGE writes Jan. 21, 1841—"God is blessing us with some revival. Two have recently been baptized—one has obtained a hope this week; and others are on the way. We hope God will bless us more abundantly. May reformation soon cover the earth."—*Ibid.*

Richmond, Me. Brother A. ROLLINS writes Jan. 25—"There is a glorious revival of religion in Richmond, Me. Some forty or fifty have been forward for prayers; and 12 or 15 converted. Praise ye the Lord."—*Ibid.*

Revival in Middleville. Br. Burr:—For some months past, there has been a glorious work of grace in progress in the Free Baptist church at Middleville, N. Y. under the labors of Elders Wm. and Robert Dick. Between fifty and one hundred have been hopelessly converted or reclaimed, some of whom were old and hardened in sin. A goodly number of interesting youth have shared in its work. One of this number had for some time been preparing to become a universalist minister. O how destructive to Universalism are revivals of religion. May the Lord increase them until this damnable heresy shall no more find a foothold in this world. H. WHITCHER.

Clinton, N. Y. Jan. 22, 1841.—*Ibid.*

REV. WILLIAM COWSWELL, D. D., Secretary of the American Education Society, and formerly of this town, has been elected by the trustees of Dartmouth College, Professor of National Education and History in that institution. The Boston Mercantile Journal remarks—"considering Dr. Cowswell's high qualifications in that department, we think no better choice for that office could have been made."—*Norfolk Democrat.*

Ordination.—Brother W. M. Colton was ordained to the work of the gospel ministry, in the 10th Baptist Church, Philadelphia, Jan. 7, 1841. Brother Colton is principal of an Academy, six miles north of Philadelphia, in the vicinity of Millersburg Church, of which he is to become Pastor.

Brother Wm. T. Brantley, Jr. was ordained at Augusta, Ga., December 27.

Brother S. Hale was ordained as pastor of the Baptist Church in Sidney, on Wednesday, December 16th.—*Cross, and Journal.*

Baptism.—The Pastor of the Eleventh Church administered the solemn ordinance of Baptism to seven believers on last Lord's Day afternoon, four of whom were males.

At each of the three last Baptisms in this Church, husbands and wives, like Zachariah and his wife Elizabeth, have walked in the ordinances of the Lord, and we trust therein were blameless. Phila. Bapt. Record.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, FEBRUARY 10, 1841.

Baptist Anti-Slavery Correspondent.

We shall in a few days publish the 1st No. of this periodical, as advertised in this paper. It will probably be ready for delivery early next week. Several of our brethren have already ordered fifty copies each for gratuitous distribution at their own expense; and we expect to receive numerous similar applications, from New York, Pennsylvania, &c. &c. Brethren, let us scatter Mr. Galusha's *Chef d'œuvre*, without delay, throughout the land. Have you read it?—then, we need not say more, to prompt you to give it circulation through your respective neighborhoods.

Meeting of the Executive Committee.

At a meeting of the Ex. Committee of the American Baptist A. S. Convention, held in Boston on the 2d inst., the following business was transacted.

The letter of Brother Elton Galusha, of Perry, N. Y., in reply to one addressed to him by Eld. R. Fuller, of Beaufort, S. C. some months ago, was read.

Whereupon it was Resolved, That this Committee very cordially approve the letter of brother Galusha, and render thanks to God for the wise and kind spirit with which he was endowed in its preparation.

Resolved, That measures be taken by this Committee for issuing a Periodical, in pamphlet form, to be called the BAPTIST ANTI-SLAVERY CORRESPONDENT, chiefly for the purpose of publishing the more important documents which have been or may be produced, in the discussion of the subject of slavery between the North and the South, in the Baptist denomination.

Resolved, That the Letter of Br. Galusha be published in the first number of the Correspondent, and that it be accompanied with that of Br. R. Fuller, to which it is a reply, and a brief statement of the facts of the case by this Committee. 2000 copies to be printed in the Correspondent, and 1000 in an Extra of the Christian Reflector.

Heard the report of the Committee appointed at the last meeting, Br. N. Colver chairman, to prepare an argument on the subject of slavery.

Resolved, That this report be accepted, and referred to the committee which prepared it, with directions to publish it in the Christian Reflector and in the Correspondent. 2000 copies to be printed in the latter.

Deeply interesting letters were read from Br. W. H. Brisbane of Cincinnati and a gentleman now resident at the South, the latter communicating certain statements unfavorable to and disrespectful of the Baptist Abolitionists, recently made in a public assembly of slaveholders, by Br. John Peck, an agent of the Home Mission Society.

Resolved, That the statements recently made by Messrs. Kingsford and Wilcox, at the South Carolina Baptist Convention, and by Messrs. Peck and Ira M. Allen in other places, these men being agents of the Home Mission and Bible societies, representing the Baptist Abolitionists to be "few in numbers and destitute of influence in the community," are utterly false in fact; inasmuch as five sixths of the Baptists in Maine—nine tenths in New Hampshire—the entire body in Vermont—one half in Massachusetts—one third in Connecticut—many in Rhode Island, and a like proportion in New York and throughout the Free States,—are believed to be avowed Abolitionists. Also—

Resolved, That attempts to create invidious distinctions between brethren of the same family of faith,—to make it appear that one class are men of "standing and influence," and the other class, weak and contemptible, are inconsistent with our holy religion.

A letter was read from Br. Edmund Worth, Editor of the N. H. Baptist Register, apologizing for his absence, and encouraging the Committee to persevere in our holy work.

C. P. GROSVENOR, Sec.

Kingsford and Wilcox and the Boards. Dear Brother Grosvenor,—In answer to your request that Abolition brethren express their opinion on the question of slavery, as it is now connected with and troubling the operations of the Foreign and Domestic Missionary societies and the A. and F. Bible Society; I have but little to say at present. I wish the respective Boards of those societies to have sufficient time to act. I think the two latter are now so implicated as to prevent the further cooperation of any conscientious Abolitionist, unless they promptly repudiate the conduct of their agents, Kingsford and Wilcox.

My opinion and position in relation to the contributions of the South have been long known. I have no objection to receiving their funds, provided that, in the procuring or reception of them, no compromise is made with the sin of slave holding, by any stipulations or understanding, which shall cripple our testimony against it. But, if the conduct of those agents is unrebuked, an unhalloved compromise is the result. They act officially for the Boards, and their voice unrebuked will be the voice of the Boards which employ them. The conduct of K. and W., is most offensive. They have slandered Northern Christians, by drawing invidious distinctions between brethren of the same family;—have grossly misrepresented facts, reproached the religion of Christ, and basely bowed down to the dark spirit of slavery, with a view of securing the co-operation of slave holders and their contributions to those societies. If those institutions are made to languish, by desertion and the Lord's rebuke, on the heads of such traitors to truth and the cause of the poor oppressed will rest the responsibility. By all the interest I feel in the objects of those societies, I pray God to incline those Boards to act, and to act promptly, for the rescuing of the cause of Missions and the Bible from the injurious efforts of those unfaithful men. If they should refuse to act, those who would shake their hands from holding of bribes, must act.

Yours truly,

NATHANIEL COLVER.

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ROSEVENOR, Sec.

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